



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

exist in the same mind side by side with a eudaimonistic standard of conduct. People are fortunately inconsistent when it comes to the application of the so-called absolutist standard of conduct.

But the conclusion that the author draws from these facts, namely, that the standards of the group have relatively little to do with the standards of the individual finds little justification either in the evidence here presented or in the results of investigations in genetic psychology.

The author recognizes this fact partially when he raises the question (p. 56) whether the existence of the welfare standard in the minds of the students may not itself be due to the existence of such a standard in the influences to which they have been subjected. And he makes a rather unsuccessful attempt to escape from the difficulty thus presented. Thus he says (p. 57) that they could not have received their standard from their religious teachers, since the latter, both Protestant and Catholic, constantly employ non-utilitarian standards. But fortunately the religious teachers of our generation are inconsistent enough to teach better than they think. Alongside all the so-called absolutism of moral standards in modern preaching has gone a delightfully inconsistent appeal to common sense utilitarianism. And to deny the existence of a eudaimonistic standard in the current public opinion in which the students were reared, would invalidate the very thing upon which the author bases the value of his study, namely, that the students examined are representative of current public opinion.

It is of course the work of the genetic psychologist to trace out the exact relation of the individual consciousness to the social consciousness, and the process by which the individual comes to be representative of the life in which he is reared. But that the relation is most intimate and that there are not two sets of consciousness, a public opinion *and* an individual opinion, seems to be pretty well established. Professor Sharp seems to beg the whole question for a contrary conception.

CECIL C. NORTH

DEPAUW UNIVERSITY

A Primer of Socialism. By THOMAS KIRKUP. London; Adam and Charles Black. 1903. Pp. 90.

A convenient and popular sketch of socialism by a sympathetic critic.

C. R. H.